VOLUME 6 *FIRST QUARTER, 1996* NUMBER 1

ADVENTIST PIONEER LIBRARY

Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

THE TESTIMONY

THE LAW

by Merritt E. Cornell

The law and testimony compose our shield, our test, and perfect detector. With these we are able to detect false ways, and shun the legions of fables, which are to lead the world captive in the last days.

Those that. . .keep the law and testimony perfectly, will not fall into condemnation. They will shun the worship of the beast and his image, the mark and number of his name. When the dragon's ire is kindled to a flame, they will realize a mighty deliverance; be sheltered from the seven last plagues, and sing the song of Moses and the Lamb on mount Zion.

In view of an eternal life of glory in the kingdom of God; saved from sin and all its consequences; we beseech you dear fellow mortals to heed the warning voice, of the last message of mercy to poor fallen man. . . . Its last notes will soon die away, and then will

"Stern justice lift the avenging sword
To slay the mockers of God's word."

O then improve the present; for yet a little while and the voice of sweet mercy will be heard no more. Fear not the reproach or revilings of men, but be willing to suffer persecution. . . . Let the signs of the times admonish you to make no delay. The days are evil; redeem the time. The present in mercy is given us, and as the poet says,

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling,
To be living is sublime.
Hark! the waking up of nations
Gog and magog to the fray,
Hark! what soundeth? is creation
Groaning for its latter day?"

If you will keep the Law and Testimony unto the end, I shall expect to meet you in the kingdom of God. Amen.

Concluding paragraphs to the series "The Last Work of the True Church," published in the *Review and Herald (RH)*, beginning April 3 to May 29, 1855.✦

This issue of ***Lest We Forget*** features Pioneer evangelist, Merritt E. Cornell

SPIRITUALISM Spreading in POWER

by Merritt E. Cornell

For twenty years, those who have understood prophecies which relate to the great latter-day wonders and deception of the spirits of devils, have believed and taught that modern spiritualism fulfilled the prophecy, and that it would increase and spread in its power and influence till the end.

The clergy and men of science have quite generally ridiculed the idea, and. . . predicted that it would die out. They cried "humbug . . . ," [and] "trickery. . . ," while this masterpiece of Satan has been steadily gaining ground, until now. . .[it numbers] not less than eight millions of converts in the United States alone. . .and is preparing for the final conflict.

The kings of the earth have been visited and influenced, and it would seem that the way is all prepared for the closing wonders and miracles, which will deceive all but the elect—those who give heed to the "sure word of prophecy. . . ."

The following is from The San Francisco *Chronicle,* one of the leading dailies of the Pacific Coast:—

"Until quite recently, science has coldly ignored the alleged phenomena of spiritualism. . . . But now there has come a most noteworthy change. We learn from such high authority as the *Fortnightly Review* that A. R. Wallace, F. R. S., William Crookes, F. R. S., and editor of the *Quarterly Journal of Science*, W. H. Harrison, F. R. S., and president of the British Ethnological Society, with others occupying a high position in the scientific and literary world, have been seriously investigating the phenomena of spiritism. . . . They tell us. . .that the spirit of a girl who died a hundred years ago appeared to them in visible form. She talked with them, gave them locks of her hair, pieces of her dress and her autograph. They saw her in bodily presence, felt her person, heard her voice; she entered the room in which they were, and disappeared without the opening of a door. . .under conditions forbidding the idea of trickery or imposture.

"Now that men eminent in the scientific world have taken up the investigation, spiritualism has entered upon a new phase. It can no longer be treated with silent contempt. Mr. Wallace's articles in the *Fortnightly* have attracted general attention. . . . The New York *World* devotes three columns of its space to a summary of the last article in the *Fortnightly*, and declares editorially that the 'phenomena' thus attested 'deserve the rigid scientific examination which Mr. Wallace invites for them.' This is treating the matter in the right way. Let all the well-attested facts be collected, and then let us see what conclusions they justify. . . . In the language which the *World* attributes to John Bright, 'If it is a fact, it is the one beside which every other fact of human existence sinks into insignificance.'"

Robert Dale Owen, in a recent letter says:— "All my former experience in spiritualism, favored as I have been, pales before the new manifestations witnessed by me . . . . I here avow my conviction that the phenomena are genuine; that I have. . .on more than twenty occasions, seen, heard, touched, forms to appearance human and material, and to sense tangible."

In reference to spiritualism it has often been said, that "straws show which way the wind blows," but there we have something greater than straws.

On this coast. . .many men in high standing, editors and others, are known to be believers, giving the whole weight of their influence in its favor.

The prophetic student and believer will make note of this new phase, and recognize in it an ominous sign of the times.✦

Review and Herald , August 4, 1874, p. 61.

Merritt E. Cornell

IN THE SPIRIT OF PETER

by Marlene Steinweg

Angie, hold the horse!" shouted the young Advent preacher, as he handed his wife the reins and leapt from the wagon. "There's J. P. raking his hayfield and I must tell him the news!"

Merrit E. Cornell then jumped the intervening fence, and hailed his friend, J. P. Kellogg. As Kellogg leaned on his rake, Cornell briefly sketched for him the recent Bible truth he had learned, "that the Sabbath has been. . .and always will be binding. . . . Praise the Lord, 'whereas I was blind, now I see.'" (*RH*, Sept. 16, 1852, p. 72.) He and Angie meant to keep Saturday, the true Bible Sabbath, from then on.

"We must be on our way now," he told Kellogg, "to visit Angie's family and tell them the news, too."

There was no hesitancy on the part of this modern Peter. Impetuous, daring—a perceptive, effective evangelist—Merritt E. Cornell had just begun over four decades of Sabbatarian advent evangelism.

THE EVANGELIST IS BORN

Cornell was born January 29, 1827, in Chili, New York; moved to Livingstone County, Michigan, when he was nearly 10 years old; and early believed the advent message. He was 17 in October of 1844. About five years later, he married Angeline M. Lyon, June 23, 1849. They dedicated their lives to preaching the advent.

A SABBATH CONFERENCE

Joseph Bates announced in the *Review and Herald*, of June 17, 1852, page 24, ". . .a conference of the Brethren in Jackson, Michigan and vicinity to commence June 25th at 2 o'clock p.m. and continue over Sabbath and First-day." J. O. Corliss narrated Cornell's experience at that meeting. (*RH*, Oct., 11, 1923, pp. 11, 12.)

The Cornells were ". . .passing through Jackson, Michigan by horse and carriage, to an appointment as pastor of a small church. . . . Driving up before the gate of the Palmer home, the young man was told that a preacher inside was trying to prove that the seventh day of the week should be observed as the Sabbath. Satisfied that he could quickly show the falsity of such a view, he decided to go in and listen for a few moments, while his wife... remained sitting in the carriage.

"He did not return as quickly as he thought to do; for he was at once carried away with the clearness of the argument presented. When he did rejoin his wife, he could not withhold from her his strong conviction of the truth of what he had heard . . . .

"'Merritt,' she questioned with concern, 'what could we do if we were to observe the seventh day! You. . . would be obliged to resign the pastorate to which you are called.'

His reply was quick and characteristic:

"'Angie, if this is the truth, the Lord will open some way for us. . . .'"

From that meeting, Cornell went out to share the news with the first persons he met, among them were J. P. Kellogg and Angeline's father, Henry Lyon. Kellogg reported to the editor of the *Review* that Cornell's visit inspired him to study his "Bible with a desire to know the truth." (*RH*, January 6, 1853, p. 136.) He declared, "I could find nothing to prove that the Sabbath had been abolished. I had been breaking it. When I commenced keeping the Sabbath, I felt that God approbated me in so doing." (*Ibid.*)

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Merritt E. Cornell IN THE SPIRIT OF PETER

continued from page three

Kellogg and Lyon, first fruits of Cornell's enthusiastic sharing of the Sabbath truth, with two other believers, Cyrenius Smith and Dan Palmer, were "the agents for bringing Seventh-day Adventist headquarters to Battle Creek...." (*RH*, May 11, 1950, p. 9.) They financed the purchase of the original lot for and building of the first publishing house in Battle Creek, Michigan.

ELDER CORNELL PREACHES THE SABBATH

Two weeks after accepting the Sabbath message, Cornell was in Tyrone, Michigan, preaching the Sabbath truth with the following results— "... four have commenced to keep the seventh-day Sabbath. Others are investigating." (*RH,* September 16, 1852, pp.79,80.) He humbly declared, "I am struck with astonishment that men of good judgment should in so short a time embrace, and stand out firm on the message when so imperfectly presented." (*Ibid.*)

Cornell soon joined Elder Hiram Case on a preaching tour in Michigan and Indiana, and the next year, in 1853, he toured Michigan, Illinois, Indiana and Wisconsin with Elder J. N. Loughborough.

THE FIRST TENT USED IN EVANGELISM

In May, 1854, Cornell after working with Elders Loughborough and White at Locke, Michigan, the men discussed the meetings while traveling to Sylvan. Attendance had been so high that only half the congregation fit in the schoolroom. Elder White suggested it might be wise to purchase a tent by the next year and Cornell welcomed the idea. "But," he reasoned enthusiastically, "why not purchase the tent at once?"

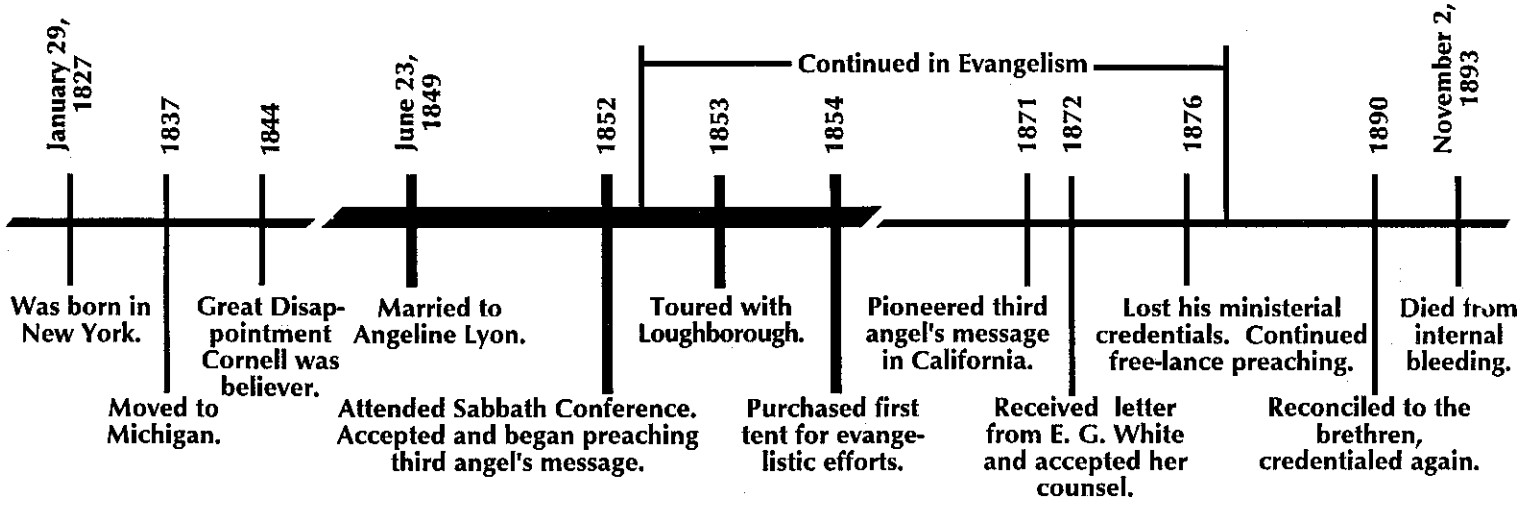
There was no money, but at Sylvan and Jackson, money was raised, and without hesitation, Cornell volunteered to make the trip to purchase the tent. The purchase was completed quickly and Cornell and Loughborough pitched the tent and held the first Sabbatarian Adventist tent meetings, June 2-4, 1854, at Battle Creek, Michigan. The next weekend they were at Grand Rapids where 1000 attended the first meeting and interest remained high. They soon established a tent evangelism routine of brief weekend stands, after which they would move on.

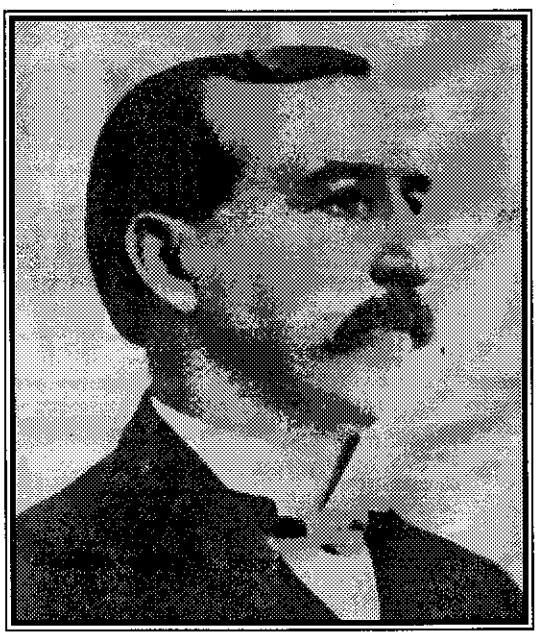
Among the many men Cornell teamed up with in evangelism were Elders Hiram Case, James White, J. N. Loughborough, J. H. Waggoner, R. J. Lawrence, D. M. Canright, and J. O. Corliss. His wife, Angeline, also a member of the evangelistic team, often remained after a series of meetings to do follow-up Bible studies with interested persons.

PIONEERING IN CALIFORNIA

In 1871, Cornell was sent as evangelist to Oregon

TIME LINE





and Washington, but he got no further than San Francisco, where he helped in an evangelistic series that had just begun. He remained in California, successfully pioneering the message there. The following results of evangelistic meetings where Cornell helped preach were typical and gratifying:

San Francisco: 70 new members were added.
Woodland: "The tent has been crowded to overflowing each evening, and the deepest interest is manifested." (*Pioneering the Message in the Golden West,* by H. O. McCumber, PPPA, 1946, p. 106.)
St. Helena: "Elder Cornell is nightly drawing large, attentive, orderly, and appreciative audiences . . . ."— The *Napa Register*. (*Ibid.* p. 111.)
Oakland: 23 were buried in baptism.
San Jose: 35 persons accepted the advent faith.
Santa Clara: A church of 25 was organized.

"PETER" WASN'T PERFECT

Shortly after arriving in San Francisco, Elder Cornell conducted himself injudiciously with a lady of the congregation "showing partiality which aroused comment among enemies of the faith." (JNL, *A Testimony Perfectly Timed*, pp. 82-84.) Some church members thought his actions innocent; others believed they gave an appearance of evil that should be stopped. "He said it was nobody's business, and that he could walk the streets with whomever he pleased." (*Ibid.*) Because this resulted in dissension, a meeting was scheduled to decide what to do. Ellen White had received a message from God on December 10, 1871, for Cornell regarding this problem, but did not write and mail it until impressed to do so on January 18, 1872. The counsel arrived January 28, 1872, precisely in time for Cornell to repent of his actions and avert certain division among the believers. This incident greatly strengthened the believers' faith in Ellen White as a special messenger of God.

Cornell did not always act wisely in his dealings with fellow evangelists and church members. For example, in 1856, Ellen White wrote how Cornell might have prevented division in a church if he had made it his study and conducted a Spirit-filled meeting. "One Holy Ghost meeting would have healed the wound; but instead of healing the difficulty, Bro. Cornell made a wide breach." (*5Manuscript Releases* or *MR*, p. 237.)

His jealousy led him to speak against Bro. Loughborough "in a manner calculated to prejudice the churches against him. That was a miserable, despicable work. . . ." (21*MR*, p. 262, 1865.)

Later he made "stirring appeals. . .to the church and they handed their means liberally to him. They thought he would use it to spread the truth, but he forfeited their confidence. . .by hastening and spending the means in a wrong manner, publishing charts, which was all wrong." (*Ibid.*)

In 1872 Ellen White wrote that Brn. Cornell and Waggoner "lack. . .judgment in dealing with men and women who are in fault, and the many reproofs the Lord had given upon these very points, caused my husband's fears to be aroused whenever he heard of their laboring with the churches." (Pamphlet 159, *Testimony to the Church,* p. 191.)

"Brn. Waggoner and Cornell have. . .distrusted God, and shown weakness in talking so much. . .in regard to their physical infirmities. They said much about being exhausted, and experiencing a lack of strength, and their inability to labor. . . . (*Ibid.* 198.)

"If. . .[they] had followed the light years ago, which God had given them, they might now both be mighty in word and the power of the Spirit of God, and their hearts and judgments would be sanctified. . . . They are both in danger of being overcome instead of overcoming, because of a deficiency in their characters." (Pamphlet 123, *Testimony to the Church at Battle Creek*, p. 96.)

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Merritt E. Cornell IN THE SPIRIT OF PETER

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CORNELL LOSES HIS CREDENTIALS

"In 1876, Cornell was disconnected from the organized work of the church, though he did some free-lance preaching for several years." (*SDA Bible Commentary,* Vol. 10 [10*SDABC*], p. 353.) Ellen White wrote on September 6, 1886, that Merritt Cornell was "a deeply repenting man, humbled in the dust." (21*MR,* p. 379.) "After some years of isolation, he returned to Michigan from Maryland in 1889. A reconciliation was effected and he was again in the ministry from 1890 until his death" November 2, 1893, from internal hemorrhage. (10*SDABC* p. 353.)

In Cornell's productive years, he led many to a love of the third angel's message. Though he was headstrong and had other serious faults, God blessed him and, through him, blessed others. He traveled from Maine to California and to several states in the South, defending Seventh-day Adventist views in public debate, holding evangelistic meetings, and writing articles and news items about his experiences for the *Review and Herald.* Like Peter of old, Cornell deeply repented of the mistakes that caused his severance from the organized work, humbled himself and was reconciled to his brethren.

Today, God's church is made up of imperfect men and women who need to listen to and obey the voice of God. Only thus may our witness be powerful and not be crippled by unwise decisions and actions. ✦

Tent Evangelism

by J. N. Loughborough

On May 18 and 19, 1854, we held meetings in a schoolhouse at Locke, Michigan. Such a crowd came that two schoolhouses that size could not have held them. We took out a window and improvised a pulpit in the empty space so we could speak to all the people, inside and outside.

The sight of this large assembly led to conversation the next day as to the feasibility of holding tent meetings. As we traveled to Sylvan, Elder White suggested that by another year we might venture the use of a tent. "Why not have one at once?" Elder Cornell urged.

On arriving at C. S. Glover's about noon on the 22nd, Elder White explained to him what we thought of doing. He asked what the tent would cost. When he was told that $200 would deliver it to Jackson, he handed Elder White $35 saying, "This is what I think of the idea."

By late afternoon we reached Jackson and saw Brethren Smith, Palmer, and J. P. Kellogg. Each of these expressed his opinion in the same manner as had Brother Glover, with the exception of Brother Kellogg who promised to lend us all that was lacking to purchase it. Near sunset of that day, Elders White, Cornell and I retired to a grove and laid the matter before the Lord in earnest prayer. At noon of May 23, Elder Cornell started for Rochester to purchase of E. C. Williams the first meeting tent ever used by Seventh-day Adventists.

This earnest first-day Adventist said, "I have a ten-ounce circular tent 60 feet in diameter which was used only 10 days on a state fairground as good as new. I will sell it to you for the cost of the material, $160. In addition I will give you a nice bunting flag 15 ft. in length with the motto on it 'What is Truth?'" In a few hours the tent was on its way.

In two weeks from the time we first spoke of the tent enterprise, our tent was erected in Battle Creek on the southeast corner of Tompkins and Van Buren Streets. Our voices sounded [so] well from that elevated location they could hear me preach a mile away. Elder Cornell spoke alternately with me in that meeting.

The postmaster of Battle Creek told everyone he saw to go up to the tent and they would hear something worthwhile. So we had crowds in those three days of our first tent meetings by Seventh-day Adventists.F

"*Miracles in My Life,*" pp. 37-39.

TENT IN MICHIGAN

Brn. Cornell and Loughborough have borrowed money and purchased a tent. They venture this for the speedy advancement of the cause of present truth, expecting the friends of truth will aid by their prayers and means. The time has *fully* come when the light of Present Truth should be set on a *Hill.* "Light makes manifest," unless it be put under a bushel.

Come, Friends, let us take hold of this matter in earnest. Thousands are being deceived. We see the danger and must give warning in due season.

Announcement by M. E. Cornell, *RH,* June 6, 1854.

Angeline Pioneer Pattern for Today's Pastor's Assistant

by Marlene Steinweg

A well-educated, dedicated, Christian woman, Angeline M. A. Lyon, is considered the pioneer of and pattern for today's Bible instructors and pastors' assistants.

"Angie" was born in Plymouth, Michigan, May 26, 1828. She married Merritt E. Cornell June 23, 1849, and shared 44 years of labor with him. She was "a fit companion to her husband, a slender young woman of energy, initiative, and decided opinions which happily agreed with her husband's, and with a gift of speech which shows in her letters to the *Review and Herald.*" (*Footprints of the Pioneers*, by A. W. Spalding, R&H Publishing, 1947, pp. 161, 162.)

Her first letter to the editor of the *Review*, written from Plymouth, Michigan, August 28, 1852, revealed her complete consecration: "I was led by a most singular train of God's providences to hear from our beloved Bro. Bates about the commandments of God, one of which I had so long trampled under my feet.

"My mind was so filled with prejudice. . . having heard so much about the great delusion; and yet I felt an irresistible desire to hear for myself. And, praise the Lord, my prejudices had to yield before the plain, unvarnished truths of God's holy Word—not inferences, or forced conclusions, as I anticipated, and as some have wickedly intimated. . . .

"I was, with the majority of the nominal Adventists, in a luke-warm state, gradually. . . conforming to the world, its fashions and customs. And this third angel's message was just what I most needed to arouse me from my state of lethargy. . . . I feel that I have yet a great deal to overcome . . . . But Jesus has said, 'Lo I am with you alway,' and by his grace I mean to be an overcomer; for I know it would be far better for me never to have known this way, than after I have known it, to turn from the holy commandment delivered unto me. 2 Pet. 2:21. . . ." (*RH*, September 16, 1852, p.79)

Sister Cornell often wrote the editor of the *Review*, including poems she had written and sharing her joy and belief in the progress of the third angel's message.

"The Lord is graciously blessing us in the West. Many honest souls have embraced the present truth since Bro. Bates was at Jackson last June. . . . And, bless the Lord, they are not weak and sickly; but strong in the Lord, able to bear strong meat." (*RH*, February 17, 1853, p. 160.)

She testified that, "The present sanctifying truth strengthens and prepares. . .[us] to fight the good fight of faith, to endure hardness as good soldiers of the cross of Christ. . . ." She earnestly prayed, "O, that the Lord would in his own appointed time and way, seek out and qualify, holy, self-denying men to proclaim this message of mercy, for honest inquiring souls are starving for want of the truth." (*Ibid.*)

Though Angie suffered trials in God's work, she declared, "they are not worth mentioning. My only care is, that I may endure them cheerfully; that I may be purified by them, and not be led to murmur or complain; but joyfully suffer affliction with the great people of God." (*Ibid.*) God's work for her was to be "much with her husband in his labors, often remaining to visit and teach the interested ones after his meetings had closed and he had gone to the next place." (*Footprints of the Pioneers*, p.162.)

Angeline M.A.Lyon Cornell suffered a heavy stroke of paralysis in April of 1893, just 7 months before her husband died. She never fully recovered from the effects of the stroke, as Uriah Smith reported in her obituary: "Under this she gradually sank till the day of her death." (*Review*, Jamuary 7, 1902, p. 14.) She died in her 74th year on December 5, 1901.

Had Angeline Cornell lived today, she might have promoted women's ministries. Because she devoted her talents to leading men and women to an understanding of the third angel's message, she became the pioneer pattern for today's Bible instructors and pastors' assistants.✦

INSPIRING POEMS

by Angeline M.A Lyon Cornell

Christ Comes

He comes to raise the sleeping just,
Who long have slumbered in the dust;
His voice will break their long repose,
And snatch them from the last of foes.

He comes to change the waiting ones,
Who now endure the world's cold frowns.
Their feet are planted on the rock;
They fear not though a little flock.

They hear the peace and safety cry,
The token of destruction nigh,
And know the fearful doom that waits
The scoffer, who his coming hates.

Sinner! Dost thou not dread thy doom?
The retribution hastens on,
Stern justice lifts the avenging sword,
to slay the mocker of God's word.

O then repent ere the decree,
He that is filthy let him be,
From the stern Judge's lips shall fall,
And thou for rocks and mountains call.

Sweet Mercy still doth plead for thee;
O then to Jesus quickly flee;
His blood can wash thy sins away;
Then haste, 'tis fatal to delay.

God's perfect law no more despise,
But have his fear before thine eyes,
And keep the faith of his dear Son,
That thou mayst wear a glorious crown.

Eternal life! the prize is worth
Far more than all the wealth of earth;
Then on that treasure fix thine eyes,
Till thou shalt win the blessed prize.
(*Review*, September 19, 1854, p. 41.)

The Sabbath

We've entered now on holy time,
God's blessed Rest-day all divine;
The labors of the week are past,
Now let earth's cares aside be cast.

O, let us help repair the breach,
And all of God's commandments teach;
Calling his Rest-day our delight,
Thus walking blameless in his sight.

This holy Rest to us is given;
To call our minds from earth to heaven;
That we may not forget the Lord,
And trample down his holy word.

The faith of Jesus, too, we need,
For thus the flying Angel said,
Commands of God and Jesus' Faith
Will shield us in the day of wrath.
(*Review*, February 17, 1853, p. 160.)

To God's Messenger

Thy work's a high and lofty one;
And from it thou may'st not come down,
Or leave the field to strive with those
Who would the work of God oppose.

The Lord doth on their efforts frown;
And he will make their folly known.
The God who hath for Israel wrought,
Will bring their evil work to nought,

Fear not! the piercing eye that can
Their every secret motive scan,
Will for the precious jewels care,
And keep their feet from every snare.

Then trust in God, and still go forth,
From east to west from south to north.
Sound the last message far and near,
Let all the note of warning hear.
(*Review*, September 12, 1854, p. 39.)

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EDITORIAL COMMITTEE:
Fred Bischoff, Gary Foster, Ray and Frances Foster
LOGO: Donna Wical
RESEARCH & LAYOUT:
Marlene Steinweg, MPH
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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

J. N. ANDREWS

In Defense of the Truth

by Marlene Steinweg

Shortly before October 22, 1844, J. N. Andrews, a youthful but stalwart believer, began nearly 40 years in defense of Bible truth at a bridge in Paris, Maine. Had the Associated Press reported on Andrews' brave stand against a mob there, the news release might have read as follows:

AP Paris, ME, October 1, 1844, 19:30 EST (surmised day and time)
Persecution Retreats in the Face of Youth's Brave Stand

Today an inspiring scene was enacted at the bridge in Paris, Maine. Young John Nevins Andrews confronted and confounded an angry mob that threatened worshippers crossing the river to attend advent meetings.

Andrews and an Advent Brother Davis approached the bridge, when a man from the mob, brandishing his horsewhip, inflicted several blows on Brother Davis.

Andrews, barely fourteen years of age, threw his arms about Davis and declared, 'We are commanded to bear one another's burdens. If you whip Brother Davis, you must whip me also.'[1]

Confounded and not wishing to whip a boy, the man drew back with the mob and let them pass. 'It's too bad to whip a boy,' he declared in admiration of the youth's courage and presence of mind.

This brave act reflects the spirit of Andrews' paternal ancestors who landed at Plymouth Rock eighteen years after the Mayflower. All but one male member of their family were massacred defending their homestead against Indians.

Andrews' grandfathers, David Andrews and John Nevins, defended the nation's freedom during the Revolutionary War. They would be proud of him today. (End AP news item.)

This brave young man is remembered today for his valuable contributions in the early history of the Seventh-day Adventist Church. What made him the man he was? What were his accomplishments?

Andrews was born July 22, 1829 and spent his childhood and youth quietly with his parents and brother, William, in Paris, Maine.

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A GIFT to the WORLD

by Dr. Ray Foster

John Nevins Andrews, His Work and its Value

The greatest contribution any man or woman can make in life is to improve the opportunities they have to the glory of God. When the individual uses his talents at the correct time and in a way to glorify God, a contribution from God is given to the world. The life and work of J. N. Andrews was such a gift of God.

Opportunity consists of talents and timing. God is the source of both. John Nevins Andrews' talents were a brilliant mind, and an ability with language. The timing of his life was that of the birth of the Seventh-day Adventist Church, a church designed to prepare a people for Christ's coming—a remnant people filled with the Holy Spirit and empowered to demonstrate the Divine nature in fallen human flesh—a people fitted to give the warning gospel message from God to the final generation on earth.

Andrews systematized and clearly stated the foundation doctrines of the remnant church and became the first missionary sent by the church in America to a foreign land (Europe.) In *J. N. Andrews: The Man and the Mission,* 1985, in the chapter, "The Architect of Adventist Doctrines," Konrad Mueller has outlined Andrews' thought processes and arguments when clearly stating the central doctrines of the remnant church. Three central doctrines of Seventh-day Adventists, that Andrews clearly stated, are:

1) the gospel in the Sanctuary in relation to the 2300 days and the "great disappointment" of October 22, 1844, and the controversy between Christ and Satan;
2) the gospel in the three angels' messages;
3) and the gospel in the law of God.

What is so relevant about these great views of the Everlasting Gospel is their specific application to what the church faces today.

> *All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill.* Great Controversy, p. 488.
>
> *In order to endure the trial before them, they must understand the will of God as revealed in His word; they can honor Him only as they have a right conception of His character, government, and purposes, and act in accordance with them.* Ibid., p. 593.

The reasons for the "great disappointment" of October 22, 1844, do not occupy our minds today as they did those who passed through that experience. Yet we live in the time of the culmination of the events that started on that specific date more than 150 years ago. Unless we understand and daily experience the cleansing of our hearts and minds which will be faithfully reflected in the "cleansing of the sanctuary" in heaven, we will not have understood the gospel nor experienced it. This will lead to an even greater "disappointment" for Jesus and for ourselves, from which there will be no possibility of recovery.

We live in the time of the fulfillment of the abomination of desolation which takes away the "daily." Andrews had a clear understanding of these symbols. His presentation of their meaning was clear, logical, and persuasive.

> *Andrews adopted Miller's view that the two desolations are paganism and papacy. Miller held that the only available clue to identify the "daily" is given in 2 Thess. 2:7,8 ("the mystery of iniquity". . .will be taken "out of the way.") He considered "the man of sin" and the "wicked," to be popery. He posed the question: "What hinders popery from being revealed?" and answers, "paganism"; hence, "the daily" must mean paganism.* Mueller, p. 80.

Dan Rathers of CBS recently produced a documentary video, "Faith and Politics," that

reveals the political conflict between the two dominant forces in our nation today. From the perspective our church pioneers had on the meaning of the "daily" and the "abomination that makes desolate" that takes the place of the "daily," it is apparent that this very phenomenon is going on before our eyes and is depicted in Rather's video. Soon all events predicted in Revelation 13 are to be completely fulfilled.

In the very recent past the astonished world saw the beginning of this change in power in the Soviet Union when the "daily" (atheistic communism) was replaced by the power of the Papacy. While the Papacy claims credit for the change, it is not yet fully apparent to all that it is indeed the Papacy itself that has taken the place of atheistic communism. This replacing of pagan power with papal is more apparent in history when pagan **Rome** was replaced by Papal **Rome**, and ushered in the era in world history known as "the dark ages" when the Papacy ruled Europe with an iron hand.

The Papal power was crushed at the time of the French Revolution. However, the "deadly wound" inflicted on the Papacy at that time is nearly fully healed. History is repeating itself in our present world affairs and atheistic forces are being replaced by Papal powers including her "daughters." These are the root issues behind the present political struggles we see in our world today.

Andrews correctly understood and defined the term "Babylon." Mueller commented,

> *What then is Babylon? He (Andrews) defines it as the symbol of a corrupt church. He further argues that if the virtuous woman of Revelation 12 has seed, her counterpart must also be assumed to have offspring. Consequently Babylon cannot be limited to a single ecclesiastical body, but is the sum of all corrupt churches, or the universal worldly church. One of its major characteristics is a spirit of intolerance leading often to persecution. Such a spirit, Andrews avers, is to be found in many churches, not excluding those in the U.S.A. Andrews recognizes hardly any difference between Protestants and Catholics. . .claims and presumptions. "Romanists never <u>can</u> err, Protestants never <u>do</u> err."* Mueller, p. 92.

Andrews and the other church pioneers understood that the second angel's message had been given in the summer and autumn of 1844. They could not preach the third angel's message in its fullness because the image to the beast had not been fully formed nor the mark of the beast fully developed. We are living in the time of its complete formation. Are we understanding these things as clearly and as accurately as did the pioneers of our church?

The best way to understand and "give a reason for the hope that is within us" is to study the books of Daniel and Revelation in Scripture, the Spirit of Prophecy, especially the *Great Controversy*, and what Andrews and others of our pioneers wrote on these subjects in the light of what is taking place in the world around us today.* One good example is Andrews' *The Sanctuary and the Twenty-Three Hundred Days,* 2nd edition, published in Battle Creek, Michigan, 1872.

Andrews is perhaps best known for his monumental work, *The History of the Sabbath.* It is the everlasting gospel portrayed in the Law of God that is the "bigger picture" that motivated Andrews to write the history of the Sabbath. We are told that the Jews rejected Christ and the last generation of "Christians" reject the law of God. In both instances "He came to His own, and His own received Him not."

> *The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth. The precepts of Jehovah would be despised and set at nought. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! Strange infatuation!*
> Great Controversy, p. 22.

Nevertheless, there is a remnant who will receive Jesus and, in His power, keep His law. To these He gives power to become the "sons of God." This is our destiny. This is our heritage. May we not be disobedient to the heavenly vision, but as did J. N. Andrews, let us dedicate our God-given talents to the task in this momentous time of the climax of all things relating to this earth and the everlasting gospel. ●

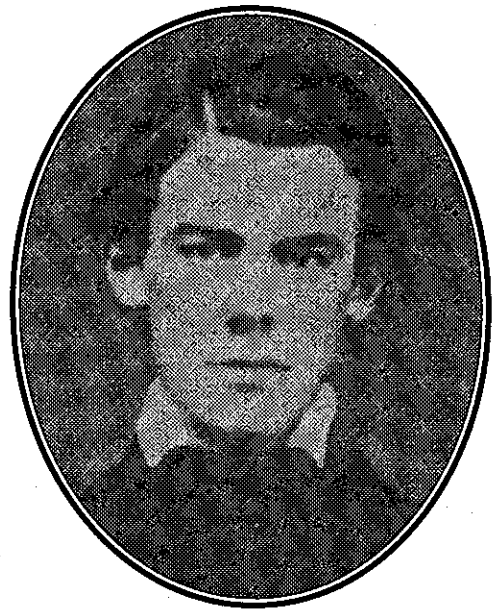
*These writings are available in Heritage Rooms, from Leaves of Autumn books and on compact disks of Ellen G. White's Writings (E.G.W. Estate) and *Words of the Pioneers* (Adventist Pioneer Library).

In Defense of the Truth

continued from page one

His spiritual training included faithful attendance at Methodist meetings. He recalls how impressed he was at five years of age when the preacher solemnly read Revelation 20:11, "I saw a great white throne, and Him that sat on it, from whose face the earth and heaven fled away." John commented, "I have rarely read the passage without remembering that discourse."[2] When John learned to read, the Bible was one of his favorite books.

Though Andrews had to leave school at an early age, he continued studying on his own. Ellen White wrote, he ". . .was a self-educated man. I do not think he was in school a day after he was eleven years old."[3] His Uncle Charles' wife remarked in 1842, that John, was ". . .a perfect gentleman by nature, and a fine scholar."[4] W. A. Spicer believed that Andrews received from his formal schooling "the tools for study. . . , [and] the open door pointed out. . . ."[5] "His thirst for education was great, yet he could not spare the time nor the means to take a regular course,"[6] said White.



J. N. Andrews, about age 21.

In January of 1843, Andrews became a Christian and accepted the Advent message. His family was soon caught up in the Millerite teaching of Christ's coming to cleanse the earth. When Christ failed to return to earth on October 22, 1844 as they believed, they, too, were deeply discouraged. In 1845, after reading Preble's treatise on the Sabbath, Andrews began observing the seventh-day Sabbath.

There were problems within the group at Paris, Maine. The believers split over the many doctrinal controversies that arose after 1844. By September, 1849, the group had not met for over a year for fear of being visited by fanatics like Joseph Turner, Jesse Stevens, F. T. Howland, and others.[7] Andrews was caught up in fanaticism led by the well-known fanatic, F. T. Howland. When James and Ellen White visited Paris, Maine on the 14th, a meeting was called. As was feared, F. T. Howland attended. Brother Stockbridge Howland, his face alight with the power of the Holy Spirit, confronted him, declaring, "You have torn the hearts of God's children and made them bleed. Leave the house, or God will smite you!"[8] The man fled in terror.

Pentecostal power descended upon the group. Ellen White reported, "Such a scene of confessing and pleading with God we have seldom witnessed."[9] Andrews was moved to exclaim, "I would exchange a thousand errors for one truth."[10] Mrs. White later commented regarding the 20-year-old, "The Lord was bringing out Brother Andrews to fit him for future usefulness, and was giving him an experience that would be of great value to him in his future labors. . . teaching him that he should not be influenced by the experience of others, and to decide for himself concerning the work of God."[10]

Andrews first began writing in *The Present Truth.* In the fall of 1850, he was appointed to the publishing committee that supported editor, Elder James White. In the *Review* of May, 1851, a five-page commentary on the thirteenth chapter of Revelation was published by Andrews identifying for the first time the United States of America as the two-horned beast.

In December, 1851, at twenty-one, Andrews worked as a traveling evangelist with Samuel Rhodes.[12] John N. Loughborough attended a series of conferences by Andrews in 1852 in Rochester, New York, where he learned and accepted Present Truth. In 1853, Andrews was ordained by Elder White.

During these first three years of labor, Andrews "conducted evangelistic meetings in 20 different localities in Maine, New Hampshire, Vermont, New York, Ohio, Michigan, and Eastern Canada, and published 35 articles, totaling some 170,000 words."[13] Andrews was physically exhausted by 1855. He declared, "Had I understood the laws of life in the right use of food, and in the principles of hygiene generally, I could have gone longer than I did in the exhausting labor which I attempted to sustain. But, in less than five years, my voice was destroyed; my eyesight was considerably injured; I could not rest by day, and I could not sleep well at night. . . ."[14] In 1859, after regaining his health enough to work, he returned again to an extremely fatiguing schedule. Nevertheless, "since 1864, when his attention was called to the subject of health reform," James White reported, ". . . his health has been improving."[15] Because of adopting health reform practices, he was relieved of "long-continued digestive distress, and catarrh and other ailments."[16]

reform practices, he was relieved of "long-continued digestive distress, and catarrh and other ailments."[16]

Andrews' multiple contributions to the Adventist cause would fill several books. Practically any work that needed to be done, he at one time or another performed it.

✓ Editor of the *Review*? Yes, he was the third editor after James White and Uriah Smith, from 1859 to 1862.

✓ President of the General Conference? Yes, from May 14, 1867 to May 12, 1868.

✓ Foreign missionary? Yes, in 1874, he was the first missionary sent by the church to Europe. He and his family pioneered the work in Switzerland.

✓ Did he have anything to do with affirming the Sabbath's limits? Indeed, his research established the Biblical basis for sunset to sunset observance of the Sabbath.

✓ Tithing? His perceptive mind was behind the adoption of the principle known as "systematic benevolence" that called for the tithe to support the ministry.

✓ Publishing? Again, the answer is yes: in Switzerland, he published the *Signs of the Times* in French.

✓ How about noncombatant status for our youth? Andrews visited Washington, D.C., in 1864 and secured that special classification during the Civil War.

"Few men have left behind them a record of greater purity of life, or of more earnest effort for Christ and humanity. His indefatigable labors did more, perhaps, that any other man, to develop the Bible evidence of the views advocated by this people; and the debt of gratitude which we owe him should lead us to study earnestly the principles that he loved so well, and to emulate his noble example in a life of temperance and self-sacrifice, and of devotion to the good of others."[17] ●

[1]W. A. Spicer, *Pioneer Days of the Advent Message,* RHPA, 1941, p. 204.
[2]Ellen and James White, *Christian Temperance (CT),* Good Health Publishing Co., 1890.
[3]Ellen White, *Sermons and Talks,* Vol. 1, 1990, White Estate, p. 245.
[4]*Pioneer Days,* p. 205.
[5]W. A. Spicer, "J. N. Andrews: Youngest Pioneer Becomes First Foreign Missionary," *Review & Herald,* 5-2-40, p. 8.
[6]*CT,* p. 259.
[7]A. W. Spalding, *Captains of the Host,* RHPA, 1949, p. 190.
[8, 9, 10, 11]*Life Sketches,* Vol. 1, pp. 260, 261.
[12]Dr. J. N. Andrews, Elder J. N. Andrews' grandson,"Elder J. N. Andrews," *Review & Herald,* May 11, 1944, pp. 11, 12.
[13]*SDA Bible Commentary,* Vol. 10, RHPA, 1976, p. 43.
[14]*Christian Temperance,* p. 263
[15]*Ibid.,* p. 259.
[16]*Review and Herald,* May 11, 1944, p. 12.
[17]*CT,* p. 268.

TIME LINE

1829	Andrews was born.
1840	Formal schooling ended.
1843	Accepted Millerite teachings.
1844	Defended Brother from mob. GREAT DISAPPOINTMENT.
1845	Began keeping Bible Sabbath.
1849	Was rescued from fanaticism.
1850	Began writing for Advent publications.
1851	Wrote 5-page exposition on Rev. 13. Became a traveling evangelist.
1852	Led J. N. Loughborough into Present Truth.
1853	Was ordained by James White.
1855	Exhausted, retired to Paris, Maine, then Waukon, Iowa to recover health. Bible study on Sabbath limits fixed beginning and end at sunset.
1856	Married Angeline Stevens.
1857	First child, Charles Melville, was born.
1859	Taught from Bible regarding tithing to support the ministry. Editor of Review to 1862.
1861	Second child, Mary Frances, was born.
1862	Confessed with Angeline confidence in E. G. White's visions.
1863	Third child born, but died after 4 days.
1864	Andrews won noncombative status for SDA youth. Charles' leg healed. Fourth child, Carrie Matilda, was born.
1865	Carrie Matilda died of dysentery.
1867	Andrews voted president of General Conference
1872	Angeline died from a stroke.
1874	Andrews & children were sent to Switzerland.
1876	*Signs of the Times* published in French.
1879	Mary died of tuberculosis in USA.
1883	Andrews died of tuberculosis in Switzerland.

ANDREWS & HIS FAMILY

by Frances Foster

Wholly Dedicated to the Lord

John Nevins Andrews' family was dedicated to Christ. This is noted in his childhood, youth, life ministry, and in the home he formed after his marriage.

Andrews grew up with a brother, William, two years younger than he. His faithful Christian parents took them to the Methodist meetings. Neither the boys nor their father were in good health. William was crippled, and unable to do much on their New England farm, and John felt a responsibility for helping his father all he could.

At 11 years, John quit school, but continued studying on his own. His Uncle Charles was willing to help him study law at the college of his choice, but when he understood the three angels' messages, he felt the Lord's call to make known the true Sabbath and the soon coming of the Lord.

In 1851, John began working for God, writing articles for the *Review and Herald*, holding meetings, and visiting adventists all over the northeast. So intent was he in his public ministry that less than five years later, in 1855, he was prostrated from overwork, poor food, and insufficient rest. To recover his health, he had to go home. Not long afterwards, with his family and others from Paris, he moved to Waukon, Iowa, where the soil promised better results than rocky New England. With the outdoor work and more rest, he began to regain his health and strength.

The following year the Cyprian Stevens family, also believers from Paris, moved to Waukon. Ellen White counseled John to marry Stevens' daughter, Angeline. ". . .after you had gone thus far, it would be wronging Angeline to have it stop here,"[1] she advised. They were married October 29, 1856.

The Whites made a dangerous, winter trek to Waukon just several weeks after John and Angeline were married. At first they were received coldly, but finally a new spirit of love and forgiveness replaced the icy atmosphere. Ellen White hoped to call two preachers, Andrews and J. N. Loughborough back into the Lord's work. When he was physically able, Andrews did return to preaching and writing.

John and Angeline had four children, of which two survived infancy. The four children were:
Charles Melville: born October 5, 1857, just short of a year after they were married.
Mary Frances: born September 29, 1861.
Unnamed baby girl: born prematurely on September 5, 1863, after Angeline's bout with "fever and ague." She lived four days.
Carrie Matilda: born August 9, 1864. She died of dysentery at thirteen months.

Some believers at Waukon had lingering doubts about Ellen White's "visions." John and Angeline wrote in February, 1862, testifying of their confidence in the visions. In an encouraging letter written in June of 1862, Ellen White assured him, "God has accepted your efforts. Your testimony in New York has been acceptable to Him . . . . "[2] Soon other family members, including John's father and Angeline's mother and sister, were also reconciled with the Whites on the same issue.

Mary and Charles were seventeen months and five years old in 1863, when Angeline moved to New York on the train. When they arrived, Mary did not recognize the strange person who was her father, and it took two days before she was willing to sit on his lap.

The Andrews family adopted the health message after seeing the results in their son.. In 1864, Charles' crippled leg was healed after about 15 weeks of hydrotherapy treatments and a nutritious diet at "Our Home" in Danville, New York. The Andrews family determined to remove unhealthful foods from their diet and to use whole wheat flour and more fruits and vegetables, and to eat two meals a day.

Angeline had a stroke on February 17, 1872. She seemed to be improving for a month, but on March 18, as John helped her into her coat, she fell unconscious to the floor. She died the following morning, at 48 years of age. In her eulogy, John wrote, " . . .no unkind word ever passed between us, and no vexed feeling ever existed in our hearts."[3]

After Angeline died, John dedicated his life to guiding his children, who were just 14 and 11 years old, towards heaven, and to preaching Christ more urgently to those who were ready to perish. When a call came for a missionary to help the growing cause in Europe, he willingly agreed to go. He departed for Europe on September 15, 1874, taking with him Charles, almost seventeen, and Mary, almost thirteen.

Sister White strongly encouraged Andrews to remarry before starting for Europe. He needed someone to make a home for his family; someone to fill his emotional and physical needs, as well as help with the work when she was able. He did not take her advice. Seven months before he passed away, she wrote the following to him, saying, "I was shown that you made a mistake in starting for Europe without a companion. If you had, before starting, selected you a godly woman who could have been a mother to your children, you would have done a wise thing, and your usefulness would have been tenfold to what it has been."[4]

In Switzerland his children were his emotional support and helpers in the printing and publishing work which was his emphasis in Switzerland. He wrote of Charles in 1876, "He is perfectly steady and quiet and gives me no trouble. He is my companion by day and by night, and seems to prefer my company to that of any young person. . . . I should not know [how] to live without him."[5]

In order to learn French more quickly, the family signed a pact to speak English only between five and six P.M., and for emergencies. Mary became proficient in French within two years, and was an excellent proofreader.

Their diet was deficient in many ways, and with the poor sanitation and overwork, John developed pneumonia, and Mary, tuberculosis. In the fall of 1878, John went to the General Conference, taking Mary with him, in the hopes she could be healed at the Battle Creek Sanitarium. But even under Dr. J. H. Kellogg's able care, Mary passed away November 27, 1878. Charles wrote from Switzerland that he was confident they would see her again, if they remained faithful.

Mrs. White wrote from Texas: "We deeply sympathize with you in your great sorrow; but we sorrow not as those who have no hope. . . . Mary, dear precious child, is at rest. . . . Through faith's discerning eye, you may anticipate...Mary with her Mother and other members of your family answering the call of the Lifegiver and coming forth from their prison house triumphing over death. . . ."[6]

After Mary's death, Andrews returned to Switzerland, but couldn't regain his health. "I seem to be having hold upon God with a numb hand,"[7] he said. We have reason to believe that if he had followed Mrs. White's advice, and married a suitable wife and mother to care for the family, neither Mary nor himself would have died so young. Sister White's counsel, to look at the broader picture, recognizing the long-term results of our actions, and following the divine counsels given, is valid for us today.

Andrews died of tuberculosis in 1883. Soon after this, Charles married Maria Anne Dietschy and returned to Battle Creek. He worked in the Review and Herald Publishing House all his life. Charles and Maria had three children. Harriet, who married Sanford Harlan, Art Director for *Liberty* magazine; John Nevins, who became a doctor and missionary to China and married Elder W. A. Spicer's daughter, Dorothy; and Edwin, who died in 1915 from a tragic lightning accident.[8]

J. N. Andrews' family was indeed wholly dedicated to the Lord, and has left an impact on the church and the world that we may only begin to comprehend in Heaven.●

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[1] *Manuscript Releases*, Vol. 9, p. 313.
[2] *Ibid.* p. 315.
[3] *Review and Herald*, April 2, 1872, p. 124.
[4] *9MR*, p. 316.
[5] Graybill, "The Family Man," Andrews University, p. 33, see below.
[6] Ellen G. White Letters, December 5, 1878, White Estate.
[7] C. Mervyn Maxwell, "John Nevins Andrews," p. 20, see below.
[8] Graybill, p. 41.

Sources:

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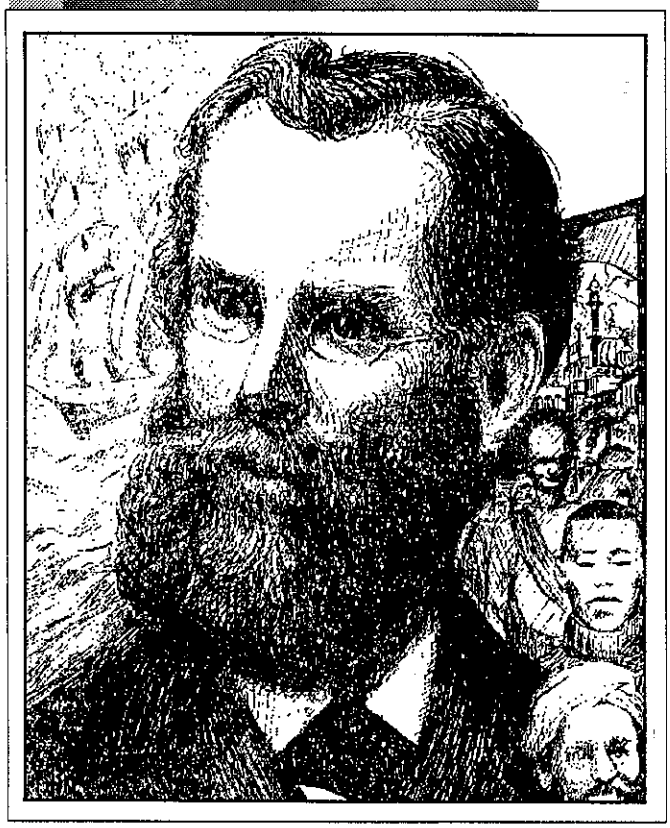
THE BLESSED HOPE

John Nevins Andrews, Pioneer Foreign Missionary



JOHN N. ANDREWS
by Pauline Whitson, *Pioneers of the Advent Message*, p. *202.*

There are numbers of men whom we count as pioneers in this cause, but three, Joseph Bates, James White, J. N. Andrews, were closely joined together in laying the first foundations. It was these three men of the first days whom one of our early hymns described.[1]

The first stanza refers to Joseph Bates. The next stanza describes James White. The third stanza was written of the youngest of the trio, J. N. Andrews.[2] Our pioneer foreign missionary, Andrews symbolizes thousands of others who have followed into the open doors of other lands.

"And there was one who left behind
The cherished friends of early years.
And honor, pleasure, wealth resigned,
To tread the path bedewed with tears.
Through trials deep and conflicts sore,
Yet still a smile of joy he wore;
I asked what buoyed his spirits up,
'O this!' said he—'the blessed hope.'"
—*Annie R. Smith* ●

Adapted from *Pioneers of the Advent Message*, by W. A. Spicer, RHPA, 1941, pp. 202, 213, 214. Picture by permission.

[1]"I Saw One Weary," the new *SDA Hymnal*, p. 441.
[2]Not all SDA historians agree, *SDA Bible Commentary*, 10:1355.

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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

AN ORDINARY man?

George Washington Amadon—pioneer SDA publishing worker

by Marlene Steinweg

The distinctive sounds and smells of Clinton's ditch scarcely penetrated George Amadon's distracted mind. He couldn't concentrate on his job on the Erie Canal.

Prophecies had been fulfilled that clearly indicated Jesus was coming soon.

Amadon continually reviewed the astonishing news he and his Mother had heard while visiting his uncle at Clarkson, New York, 20 miles west of Rochester. Elder J. N. Loughborough presented from the Bible what he called "Present Truth." It was an extraordinary, life-changing message.

The sweating horses strained against their harnesses. Bells clanged to warn of approaching barges, laden down with September's abundant fruit. It required decided effort on his part to concentrate on his team of work horses as they towed a barge upstream.

"I must follow my convictions," he decided. "I will be baptized as soon as I can. I want to help others prepare for Jesus' coming."

Amadon left his employment on the Erie Canal and joined the Advent Sabbatarians. He was an ordinary man with extraordinary faith and perseverance who dedicated his life to advancing the Present Truth. He was a faithful pioneer in the publishing work, a staunch Sabbath School supporter, and a devoted, Christian husband and father.

continued on page four

AN EXTRAORDINARY woman

Martha Amadon—true pioneer, and faithful worker and companion

by Dr. Richard Hammond

Sabbath morning in the spring of my college freshman year at Emmanuel Missionary College (EMC), I was sitting in the north side of the balcony of the church auditorium. Another student was paying homage to a gracious, elderly lady on the front row, who was nearing her 98th birthday. The honored guest was a very special person within the mainstream of historic Adventism—Martha D. Amadon, daughter of John Byington, the first president of the General Conference of Seventh-day Adventists. She was attended by her daughter Grace.

EARLY EXPERIENCES

John Byington, a Wesleyan Methodist minister, was an ardent abolitionist in sentiment. His home in Buck's Bridge, New York, became a valued station in the Underground Railway and a haven for politically disadvantaged Blacks and Indians. Into this log cabin home, situated not many miles from the St. Lawrence River, Martha was born on March 28, 1834.[1]

Martha must have experienced the dramatic excitement of seeing run-a-way slaves, those fugitives from injustice who sought shelter under their roof. She certainly could have also been privy to many discussions on this malignant social issue which became a chief provocation of the lamentable Civil War.

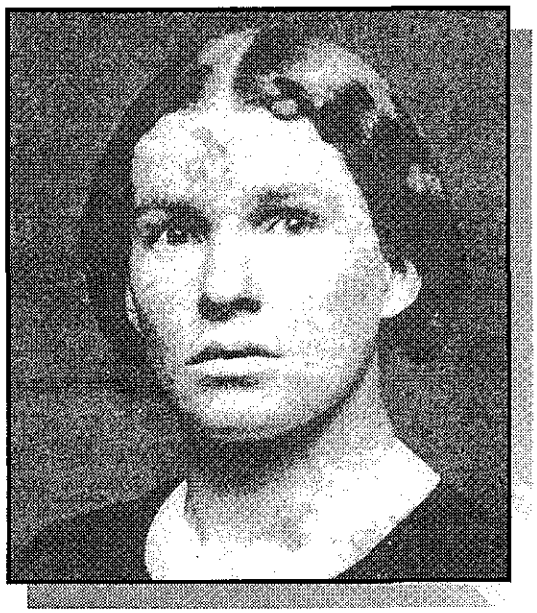
Aaron Hilliard, John Byington's neighbor, who observed Sabbath on the seventh day of the week, shared the *Advent Review and Sabbath Herald* with his preacher friend.[2] This publication focused heavily on the Sabbath truth. Hilliard soon had a determined convert. Byington accepted the new "light" and kept his first Sabbath, March 20, 1852. Martha, whose aptitude for both learning and teaching had been evident early on, joined her father in this step.

Martha received her education at home, and had very limited formal schooling. Much of her reading was done by candlelight. Following their acceptance of the Advent message, it was quickly arranged to have a church school. Aaron Hilliard offered to convert the parlor in his home into a classroom. In 1853, nineteen year-old Martha became the first teacher in that first sabbatarian advent school.

After about three years, Byington built a small church on his property.[3] James and Ellen White, those intrepid pioneers who ever sought to strengthen "the brethren," now visited Buck's Bridge on occasion.

MOVE TO MICHIGAN & MARRIAGE

In response to an appeal by the Whites, John Byington and Martha later trekked to the Wolverine state, where a majority of Sabbath-keeping Adventists resided. By horse and buggy, they visited those small companies



scattered throughout Michigan, bringing fresh hope, renewed courage and confidence in "the message." If an organ was available, Martha would play for their singing.[4]

In 1858 or 1859, following their move to Battle Creek, Martha began working in the Review and Herald office, joining other employees, like George Amadon, who had worked for the "paper" before the office was transferred from Rochester, New York to the little town in Southwest Michigan.

For a time she made her temporary home with James and Ellen White. Her sterling character did not escape the notice of George Amadon, a former student of Oberlin College, who had accepted the "message." Their friendship ripened into courtship, while they worked together on the *Review* and the *Youth's Instructor*. They were married November 24, 1860.

The bride and groom enjoyed the confidence and trust of the Whites, and on occasion were invited to help them deal with specific problems connected with the work. One such instance occurred in 1864. "Wednesday evening I took George Amadon, Martha, and Brother and Sister Myron Cornell, and I read distinctly and emphatically the testimony the Lord had given me [for Moses Hull]." Hull was a valued worker whose faith was eventually undermined by his involvement in spiritualism.[5]

SISTER WHITE'S VISIONS

Martha was present on many ocasions when Sister White received "visions." The first time she was privileged to witness this expression of "spiritual gifts" was in the Byington home in 1854 when she at the age of twenty. She remembered the testimony that followed, for it bore on the Sabbath message, and also the future, "great work for Brother Andrews."[6]

George and Martha Amadon were present on one notable occasion, when the Lord gave His messenger special testimonies and counsel. This occurred in 1863, in the home of Aaron Hilliard who lived in Otsego, Michigan at the time, some 30 miles northwest of Battle Creek. James White was not well, and he and Ellen were spending the week-end in Otsego where a tent effort was being held. During her prayer at Friday evening worship, Mrs. White felt a special concern for her husband, and was soon in vision. This vision, which continued for some 45 minutes, unfolded to her the comprehensive principles of healthful living, which became the charter for health reform and medical missionary outreach.[7]

Martha wrote her impressions and observations. "Mrs. E. G. White was gifted in prayer, her voice clear, her words distinct and ringing, and it was almost always during one of these seasons of prayer that she was taken off.... In vision her eyes were opened. There was no breath, but there were graceful movements of the shoulders, arms and hands expressive of what she saw."[8]

OTHER EXPERIENCES

Martha was a gifted poetess. In one poem of lasting merit, "THEN and NOW," the concluding three verses reveal Martha Amadon's hope and motivation:

Time's sands are almost run; descending sun
Points to fulfilling signs as one by one
They usher in the royal Prince of Peace
Whose reign shall cause all strife and war to cease.

To Him, the great I AM. Sovereign of all,
Who hears our cry and marks the sparrow's fall,
Come, let us kneel, bow low before His throne,
And worship, praise, adore Him, Lord alone.

The hills may rend, the mountains may remove,
But ne'er His kindness and the gift of love;
The balm of sorrow, grief, and all our fears
The song and science of eternal years.

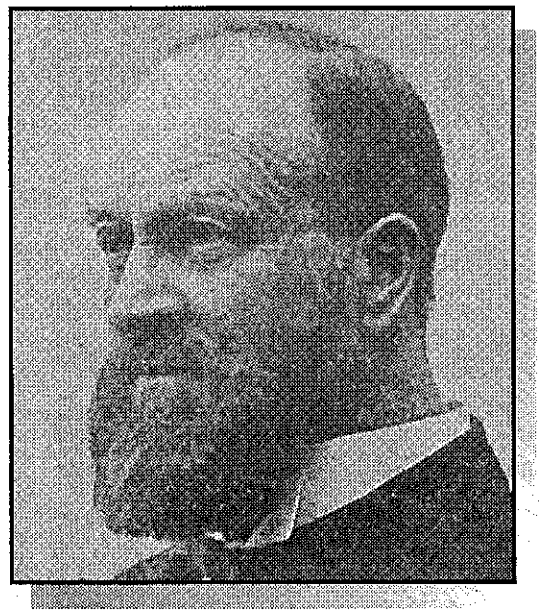
(*Loma Linda Leaflets*, Loma Linda, E. G. White Estate, Branch Office. W. D. F. 4090, p. 378.)

Martha Amadon witnessed nearly every major event that marked the development of this fledgling denomination.

continued on page seven

AN ORDINARY man?

continued from page one



GEORGE WASHINGTON AMADON 1832-1913

George Washington Amadon was born in Sandlake, New York, August 30, 1832, just 12 years prior to the Great Disappointment of October 22, 1844. He lived with his grandfather who owned a tavern on the outskirts of Boston. "It was his task to mix his grandfather's toddy every day, but he himself never partook, although frequently urged to do so."[1] Later Amadon attended Oberlin College, southwest of Cleveland, Ohio.

Loughborough reported on Amadon's baptism. George was "a horse driver on the Erie Canal. . . . Of course he had to cease that employment. He wanted to learn to set type, so I presented his case to Brother White. He was accepted. . .and connected with their work. . . ." [2] The year was 1853. Amadon was twenty-one years old.

Amadon made it his ". . .first business [was] to please God and be a good printer."[3] He worked in the composing room, setting type, preparing the plates for printing. Uriah Smith and Warren Batchellor joined the printing office in Rochester, New York about that time. During October and November of 1855, the publishing office moved to Battle Creek.

The publishing work did not always progress perfectly. Sometimes friction, misunderstandings and resentment arose. For example, when Bro. Batchellor revealed a selfish temperament, Bro. Amadon was too quick to correct him. Ellen White once indicated that Amadon should have "some position where he has not to direct, or have the charge of others."[4] The men were not perfect; their work was not perfect; but God abuntantly blessed the publishing work through the years.

"Abide in Christ," was the title one of his first articles, which appeared on page 53 in the July, 1854 issue of the *Youth's Instructor*. Five years later, he wrote that the purpose of the *Instructor* was, "to place Bible truths in so attractive a form, that multitudes of the dear youth will 'turn away . . .from. . .vanity,' and fix their affections on the heavenly inheritance."[5]

September, 1854 the first article of many by Martha Byington appeared in the *Youth's Instructor*. Amadon likely knew about her, but didn't meet her until 1855, after the *Review* office moved to Battle Creek. About 1858 Martha began working in the publishing office. She and Brother Amadon learned to love each other while working side by side. Here was an extraordinary woman who Amadon knew would support him in his life's mission. They were married November 24, 1860. Curiously enough, *Instructor* articles with their initials, G.W.A. and M.D.B., were still in the December, 1860 issue. Thereafter, Martha's articles were signed "M.D.A."

The Amadons raised three orphans, John, Ella and Lucretia Cranson; two daughters of their own—Katherine, born March 15, 1866; and Grace, born February 24, 1872—and an adopted son.[6]

In May, 1861, when the Seventh-day Adventist Publishing Association was incorporated and officers were elected, Amadon was chosen as Vice President. "James White was elected editor of the *Review and Herald*, and G. W. Amadon, editor of the *Youth's Instructor*."[7] Amadon, acting editor of the *Instructor* since 1858, continued through July, 1864.

Amadon suffered several serious illnesses that could have prematurely ended his life. The first, in 1857 was an infection in his right arm. "Erysipelas . . .had set in. It was usually fatal in those days."[8] "The inflamed tissue extended the whole length of

the forearm. He appealed to Mrs. White for help and asked for prayer. She met with the brethren and prayed, and his arm was healed."[9]

In 1866 the editor of the *Review* reported Amadon had a severe case of typhoid fever, "brought on by an undue amount of care and labor as foreman of this Office. . . . Had Bro. A. been living as once, this attack would, in all probability have proved fatal."[10] After a confinement of three weeks in bed under the care of the physicians at the sanitarium, Amadon himself testified, "I. . .have taken no drugs into my system to poison my life currents, and so retard my restoration to health. . . . My unprofitable life has been spared, for which I sincerely praise the name of the Lord."[11]

In August, 1867, Amadon had acute stomach pains, diagnosed as "bilious colic." He threw up his previous day's food and "through the pores of the skin and other channels, matter nearly as yellow as saffron was cast off. The application of baths helped nature do her work well. . .and. . .only the fifth day from his sickness, he [was]. . .as well as ever. . . ."[12]

October 2, 1868 Ellen White expressed how difficult it was among Sabbath-keeping people in Battle Creek to advance the health reform cause. "Pride of dress, pride of heart, love of show, love to gratify the appetite, have led to a disregard of the light the Lord permitted to shine upon them."[13]

Excerpts from Amadon's diary written the Spring of 1870 reveal something was amiss. (Diary available in the Heritage Room at the E. G. White Estate, Loma Linda Branch.) Note:

Sabbath, March 12, 1870
"Solemn day for the church. Bro. Butler preached in the morning. Bro. Littljohn preached in the afternoon. Not much of the Spirit. Awful, awful! Business meeting for the church in the evening. Terrible importance.

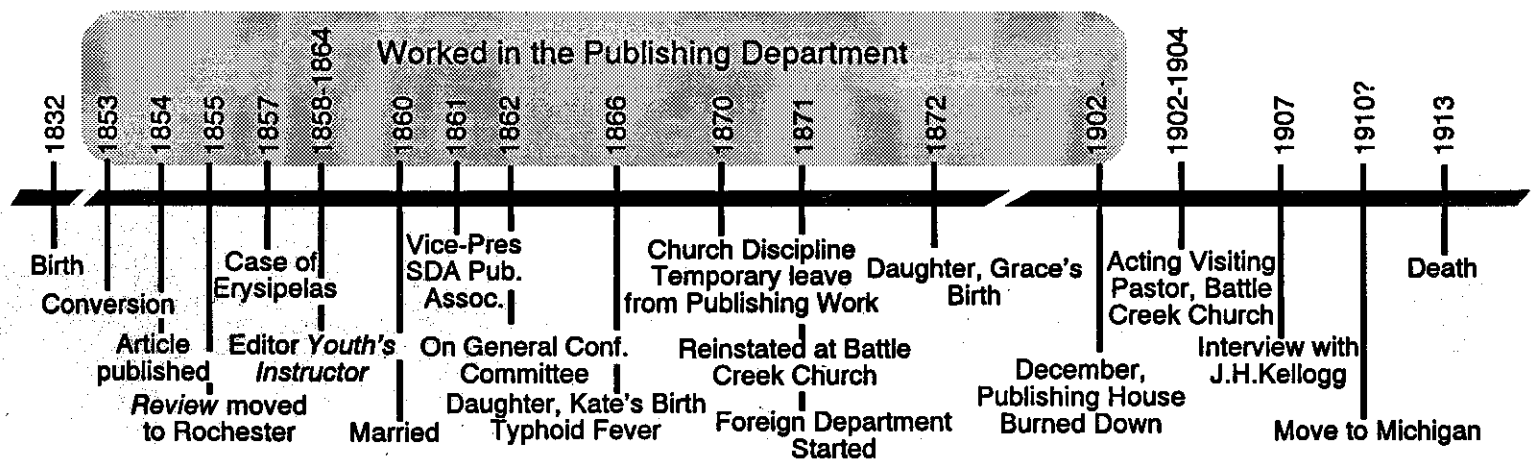
Sunday, March 13, 1870
"Attended meeting all day. Awful. Solemn. . . . The enemy means to kill me. In the evening made up the paper and got it ready. Worked till nine or ten. Have fasted nearly all day."

Friday, March 25, 1870
"I am feeling bad, bad, all day. The Lord pity me. I want to be right. I have been wrong and now I feel it most terribly. I believe Satan is determined on my ruin. May the Lord save."

In March he took an indefinite leave of absence from the printing office, rented out their house on Hill Street and the family planned to live with Father Byington, on his farm in Newton. Just before they moved to the farm, Amadon recorded in his diary on Wednesday, April 6, 1870 the drastic disciplinary action taken. All except twelve church members were removed from membership pending "repentance, reform living, and request for readmittance."[14] George and Martha Amadon, and Uriah and Harriet Smith were among the fallen casualties. "George asked to be readmitted the following Sabbath, but was refused."[15]

continued on page six

TIME LINE



AN ORDINARY man?

concluded from page five

Though the church members needed to change, Ellen White felf such severe discipline was unnecessary. Instead, she recommended tender treatment and compassion when correcting error in the church.

"George was allowed to join the Battle Creek church again on Sabbath, January 28, 1871; Martha was readmitted the next Sabbath."[16]

One of Amadon's special publishing projects was to develop publications in foreign languages. The "foreign department," started in November, 1871, when they sent for German type. By December, the first Danish magazine was nearly completed. By January, 1872, French accents were ordered. "In less than a decade the foreign department had issued fourteen French works, twenty-one...German, thirty-nine. . .Danish, and twenty-three. . .Swedish."[17]

In 1902, several changes occurred in Amadon's life. First, in December the Review and Herald Publishing plant burned to the ground. Amadon retired, at 70 years of age, after nearly 50 years in the publishing work. He was ordained to the ministry at the age of 72, after acting as visiting pastor of the Battle Creek church for two years.

In 1907, Elders Amadon and A. C. Bordeau made an unfruitful interview to seek reconciliation with Dr. John Harvey Kellogg, who was in trouble with the leaders of the Church, and in imminent danger of church discipline. Kellogg had worked with Amadon in the Review office between 1864 and 1868 when Kellogg was 12-16 years old. Amadon was his friend and knew how it felt to be misunderstood and disfellowshipped from the church and wanted to help prevent a similar occurance. But in November, Kellogg was disfellowshipped. Later he obtained control of the Sanitarium. These were both great losses to the Seventh-day Adventist work.

Amadon and his wife later moved to Lake Michigan, near Benton Harbor to live with Grace. During the last 18 months of good health he enjoyed, he helped build up the church in Benton Harbor.

Martha and Grace cared for him tenderly during his final illness. He passed away on February 24, 1913. Amadon was an ordinary man with **extraordinary** faith and perseverance. He was willing to work hard and to learn from his mistakes. He gave his life to publish the Present Truth to the world. His persevering example demonstrates what God can accomplish through one ordinary, dedicated man. ♦

WRITING FOR THE INSTRUCTOR*

A few remarks might greatly assist those who contribute to the INSTRUCTOR.

1. In general, articles should be *short.* This is a youth's paper and children like short stories. They should not exceed a column. A page and a half of common writing paper, closely written, will make full a column of printed matter.

2. Articles for children should not be of the *sermon style.* A child will listen much more attentively to a moral truth somehow connected with a story rather than dry, theoretical teaching. All articles should be *sprightly* and *attractive,* yet religiously instructive.

3. Never quote more scripture than is strictly necessary to your purpose. The caution of the apostle Paul should be remembered—"Rightly dividing the word of truth."

We kindly appreciate the intentions of our correspondents, and throw out these necessary hints for the good of the INSTRUCTOR. G.W.A.

*Adapted from the *Youth's Instructor,* June, 1860, p. 45.

REFERENCES:
[1]*Review & Herald [RH],* July 6, 1944, "George W. Amadon," by Grace Amadon, p. 9.
[2]*RH,* August 1, 1923, "Second Advent Experience" — No. 8, J. N. Loughborough, p. 6.
[3]*RH,* July 6, 1944, p. 9.
[4]*Testimony to the Church at Battle Creek,* p. 29, Dec. 10, 1871.
[5]*Youth's Instructor,* Jul., 1859, p. 12.
[6]See the *RH,* July 6, 1944, p. 9.
[7]*RH,* May 28, 1861, p. 446.
[8]*Flames Over Battle Creek,* by Milton Raymond Hook, RHPA, 1977, p. 30.
[9]*RH,* July 6, 1944, p. 9.
[10, 11]*RH,* Oct. 2, 1866, p. 144.
[12]*RH,* August 27, 1867, "Report From Bro. White," p. 172.
[13]*Appeal to the Battle Creek Church,* Oct. 2, 1868 letter, p. 71-84.
[14, 15]*Flames Over Battle Creek,* p. 62.
[16]*Ibid,* p. 63.
[17]*RH,* July 6, 1944, p. 9.

AN EXTRAORDINARY WOMAN

concluded from page three

- Martha Amadon was a charter member of Buck's Bridge Church in New York, and Battle Creek Tabernacle and the St. Joseph Church in Michigan.
- She was the first president of the first "Dorcas Society." Many a family benefited directly from the "sewing bees" that Martha coordinated.[9]
- She witnessed the opening of the Western Health Reform Institute in Battle Creek in 1866.
- She attended the first Seventh-day Adventist campmeeting held in Wright, Michigan in 1868.
- She was alive when the first SDA overseas missionaries, J. N. Andrews and his children, sailed for Switzerland.
- She watched with keen interest the construction of our first college, which opened in Battle Creek, in January, 1875.
- She watched the Review and Herald plant go up in flames in 1902.

LATER YEARS

Martha was a member of the Battle Creek Church from 1859 to 1913, when she and her husband moved to St. Joseph, Michigan. Death claimed him that same year. Latera church was organized there, and she was a charter member. In her later years she often attended Sabbath services at EMC, accompanied by her daughter Grace. It was on one such Sabbath that I saw her.

Little did Martha Amadon think that her life span would exceed her father's by twelve years. While he passed away at the age of ninety, in 1887, she "was nearly 103 years old when she died" in 1935.[10] For over eighty years Martha Amadon grew in lock step with the expanding "progress" of the Advent Movement which now belts the globe with the judgment hour message. ♦

REFERENCES:
[1]*Review & Herald [RH],* August 30, 1956.
[2]*RH,* March 25, 1937.
[3]*S.D.A. Encyclopedia,* Vol. 10, p. 210.
[4]*They Also Served,* Ava Covington, RHPA, p. 184.
[5]*Ellen G. White, 1862-1876, The Progressive Years,* Arthur L. White, RHPA, p. 57.
[6,7,8]*RH,* May 18, 1944, p. 123,124.
[9]*S.D.A. Encyclopedia,* Vol. 10, p. 36.
[10]*RH,* May 18, 1944.

ENDORSEMENTS AND RECOMMENDATIONS

Kenneth Wood, President, Ellen G. White Estate —Because "remembering" is essential to the Seventh-day Adventist Church, the words and works of the Adventist pioneers need to be given prominence. We are pleased with the skillful, professional efforts put forth to accomplish this by the Pioneer Library officers and staff. Through books, periodicals and CD-ROM, the messages of the pioneers are being heard, and their influence felt. We trust that the work of the Adventist Pioneer Library will increase and strengthen as earth's final crisis approaches.

C. Mervyn Maxwell, Professor of Church History, SDA Theological Seminary —I certainly appreciate the remarkable contribution you are making to Adventist studies, and I hope you are reaching a wide market.... Please do keep up the good work, and may God prosper you.

James R. Nix, Vice Director, Ellen G. White Estate —The service that you and the others associated with the Adventist Pioneer Library project are providing our church is incalculable To think about so many of the early publications of our pioneers being available on one small disc would have been unthinkable just a few years ago. I spent years collecting shelves full of books in the Heritage Room at Loma Linda University just to equal what is on this one CD-ROM. And now anyone can have access to the same information, and be able to research it in a fraction of the time it would take to look the same thing up in all those original volumes.... May God continue to bless you and the others in your very specialized ministry is my prayer. ♦

Words of Wisdom *from Bro. Amadon*

"Then they that feared the Lord spake often one to another."

—We are blessed with the knowledge of truth that "breaks every yoke," and "sets us free," when we have the same Spirit which in times past indicted it. The ten commandments and faith of Jesus constitute a platform broad enough for all the world to stand upon. (*Review & Herald [RH]*, May 28, 1857, p. 38.)

—"If a man love me, he will keep my words, and my Father will love him; and we. . .make our abode with him." This is what I understand by letting the Saviour in. It is by being purged of all dross, and letting our bodies become the temple of the Holy Ghost, and Jesus Christ dwelling there by faith until we behold him "face to face," and "see him as he is." When we as a people get in this position, it can truly be said our fellowship is with the Father, and with his Son Jesus Christ. (*RH*, May 28, 1857, p. 38.)

—We are in the very midst of a "crooked and perverse" generation, and we may expect that it will "wax worse and worse" till all the world will go one way—down the broad way to destruction. God grant that in view of these things we may all ask with the Prophet, "Who may abide the day of His coming? and who shall stand when he appeareth?" and from a timely apprehension of coming danger, inseparably unite our dearest interests with God's cause; seek protection of his Omnipotent arm; then we shall abide the coming day. (*RH*, Oct. 29, 1857, p. 205.)

—My soul trembles when I think how much God's people fail of coming up to Bible requirements. We live in the time when the prophet says, God shall turn the hearts of the fathers to the children, Mal. 4:6, and what does this mean except home catechizing and Sabbath-school instruction? I never saw the importance of Bible-Class and Sabbath-School instruction as today, and shall labor on till He that took little children in His arms shall say to all, "Well done, wear the crown." (*RH*, Aug. 20, 1861, p. 92.)

—Brethren, let us wake up in the cause of God. Let us not sleep as do others. The times are growing perilous. Systems are being undermined, creeds are exploding, thrones are being shaken, men's hearts are failing them through fear, and soon every man's work will be tried of what sort it is. The Christian's hope is immovable; for it is founded on the Bible. It will stand the fiery ordeal just ahead. (*RH*, Sept. 9, 1859, p. 117.)

—How important, how grand the hour in which we live! Creeds are being shaken, systems overturned, thrones totter, governments are distracted, —in short, everything shakes, or soon will be shaken that is not established on God's immutable truth. . . . It is a time of political as well as religious excitement. The deep pent-up thunders in the distance show the nations are angry. The war cannons begin to rattle, the clash of arms is heard. (*RH*, Aug. 20, 1861, p. 92.)♦

Lest We Forget

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EDITORIAL COMMITTEE:
Fred Bischoff, Gary Foster, Ray and Frances Foster

LOGO: Donna Wical

RESEARCH & LAYOUT:
Marlene Steinweg, MPH

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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

FAITHFUL EYEWITNESS

by Dr. Fred Bischoff

John Norton Loughborough was a Seventh-day Adventist pioneer whose final contribution in life is best described as "faithful eyewitness." His verbal and written testimony as to God's leading in the establishment of the SDA Church is invaluable. The witness of Scripture attests to the critical importance of retelling the stories of old, especially how God worked.

The first indication of Loughborough's specific commission as a faithful eyewitness was a message from Ellen White to him in 1878, when he was 46 years old, referring to his 25 years of experience, traveling and working with the Whites, and observing the role of the visions: "*You have an experience valuable to the cause of God. It must be made to tell for its full value.*" Loughborough explained, "I supposed that to mean that, in my labors I should show what I had seen and known in connection with my labors, of the Lord's dealings and special leading in the work. At that time I had not thought that it meant that I should write out such experiences for publication, but that I should speak of these things in connection with my public labors. . . . So I went on in my preaching, trying to show that the Lord was surely leading in this Advent movement; and had by direct instruction through the gift of prophecy, as I had often witnessed, guided in this work those who would humbly accept His teachings."[1]

Some twelve years later, the need was stated again. 1890 was in the shadow of the rebellion of 1888.[2] Ellen White had stood since the Minneapolis meetings solidly by the light God had sent through A. T. Jones and E. J. Waggoner, and had extended her influence to support the work God was doing through them.

continued on page two

JOHN NORTON LOUGHBOROUGH

Those who refused the light were logically led to question Ellen White's inspiration. Faith in the gift of prophecy given her was seriously undermined. Even her long-standing associate, Elder Uriah Smith, refused the light and the testimonies that had been sent to him to counsel and correct him.

Ellen White sensed the need for someone with "living experience in the rise and progress of the work" who also "stood firmly for the testimonies", whose influence would be "to overcome this unsettled state of unbelief." On October 7, 1890, she wrote to the General Conference president, Elder O. A. Olsen:

"The influence of Elder Loughborough is valuable in our churches. Just such a man is needed, one who has stood unwaveringly for the light that God has given to His people, while many have been changing their attitude toward this work of God. I say let Elder Loughborough do a work that is suffering to be done in the churches. The Lord would have his voice heard as was John's, telling the things he has seen, and that which he has heard, which he himself has experienced in the rise and progress of the third angel's message. . . .

"Let Elder Loughborough stand in his right place, as a Caleb, coming to the front and bearing a decided testimony in the face of unbelief and doubts and skepticism. We are well able to go up and possess the goodly land. . . .

"Do not fasten Elder Loughborough in a corner anywhere; do not bind him down to any one special conference. . . . What we need now is to cherish Elder Loughborough to make as far as possible his experience serve the cause of God in a wider sphere."[3]

Brother Loughborough explained: "Elder Cornell gave me to understand that she also said to the committee that, I *'should write these things out'*. Be that as it may, I do know that shortly after this I was asked by the General Conference committee to write the *Rise and Progress of the Third Angel's Message.* It seemed to me that I was getting some light on what was meant by the words, *'its full value'*. So that winter. . .my wife, who was just as anxious as I that the book should be as efficient as possible, took hold with me in. . .selecting matter for the book. . . ."[4] The book was published two years later, in 1892.

Some eleven years later, not long after the 1903 General Conference session, when she was 75 and Loughborough was 71, Ellen White still felt the need had not been met as it should have been. The unsettling results of unbelief were bearing fruit in heresies, apostasies, and fires. A generation had been born who had not seen the beginning of the work. She wrote to G. I. Butler:

"I feel deeply over our present situation. We must now do a work that should have been done long ago. We must do as the Lord directed Moses to do when the children of Israel, having crossed the desert, were encamped on the borders of Jordan. Moses was bidden to rehearse to them all the dealings of the Lord to them during their journeyings through the wilderness. . . .

"The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the Advent message, should be kept before our people. Elder Loughborough's book should receive attention. Our leading men should see what can be done for the circulation of this book."[5]

"The record of the experience through which the people of God passed in the early history of our work **must be republished.**"

It is clear that Loughborough was relating what he knew, but the church was not encouraging, expanding, and supporting this necessary work of retelling the early stories.

Loughborough remained faithful to his commission. He did his best to confirm the faith of God's remnant people in His leading. As with any human, his ministry was not without flaws, and his stories have their occasional slips. But the greater question still remains. Has the body of believers been as faithful as Loughborough in doing *"a work that should have been done long ago"*? By voice and pen, he did what he could. Has the church done what it could? 72 years since he died the work still remains undone to a large extent. Let us arise and again tell how God has led in the past. ◆

Footnotes:

1. *Great Second Advent Movement,* by J. N. Loughborouth, pp. 484,485 (1992 edition).
2. PC 154, *1888 Materials*, pp. 323, 846, 1057, 1169, 1344, 1345, 1666.
3. *1888*, 714-719. We recommend that you read the entire letter.
4. *GSAM*, p. 485 (1992 edition).
5. *Manuscript Releases,* 17: 344-345, "The Need to Review Sacred History; the Importance of the Sabbath; The Nearness of the End" (Letter 105, June 1,1903).

J. N. LOUGHBOROUGH & HIS FAMILY

continued from page eight

Mary was tested and tried in 1852, when her husband could not earn enough for their upkeep. At that time, even though he only had three cents in his pocket, he told Mary he felt impressed to give himself wholly to preaching the truth. She wept upon hearing this, wondering how they would survive. While she was in town spending two of their last three cents, a stranger came by their house and ordered $80 worth of the patent sash locks from John from which he earned a commission of $26. When Mary returned, John was rejoicing. He explained how the Lord had sent the order for the locks. Again she had tears in her eyes, but this time, it was with a prayer of thanksgiving to the Lord for showing He would provide for them. John then began full-time preaching of the advent message.

By the summer of 1856, John was again discouraged regarding how to support himself and Mary and decided to move to Waukon, Iowa, with J. N. Andrews and others. James and Ellen White made a surprise winter visit, to call Loughborough and Andrews back into the ministry. Mary Loughborough confessed her lack of consecration and her need of conversion and pleaded with her husband, "Go forth in the name of the Lord to do His work." Loughborough returned with the group to labor in Illinois, but Mary remained behind, freeing her husband to do the work to which she knew the Lord had called him. From that time on, Mary courageously and lovingly shared her husband's labors and many times accompanied him on his travels. When she did not accompany him, she prayed for him in his ministry. Her warm testimonies and prayers at prayer meeting were an encouragement to others.

In the fall of 1857, Mary moved from Iowa to Battle Creek, where they would live for ten years. They were happy to be together again and in their own home. Elder White helped raised money to buy their home for them. John always considered this a loan which he repayed by investing it in the Lord's work. Mary took in boarders to help supplement their meager income while nearby farmers helped supply food for their table.

THE CHILDREN

In March, 1858, Mary gave birth to a daughter, Teresa. In her diary of February 28, 1859, Ellen White says Mary Loughborough came to their home, had dinner with them, and her baby was sick in the afternoon. (*Welfare Ministry*, p. 323.) Illness and early death was a part of the lives of many in those days. Early in 1860, little Teresa died. They lost two other babies, but were finally comforted in 1864, when their son, Delmer, was born and lived.

Sorrow filled John's heart when, on June 24, 1867, after 16 1/2 years of marriage, his beloved Mary died one hour after giving birth to twin daughters. One twin was born dead, probably the result of a fall Mary had two weeks before. The second twin lived and was named Mary. Mary's obituary in the *Review,* July 2, 1867 read as follows, "We left her in Oak Hill cemetery, a new treasure committed to the tomb, there to slumber with her little one sweetly pillowed on her arm, till the Lifegiver shall return to rescue His jewels from the dominion of the enemy." John's friends, Brother and Sister Myron Cornell, cared for little Mary for a year, and his brother and family came from New York, lived in his home, and cared for little three-year old Delmer.

MAGGIE

Just before beginning another adventure for God—pioneering the third angel's message in California—Elder Loughborough and Mr. & Mrs. D. T. Bourdeau, who had also decided to help in the West, left Battle Creek June 8, 1868, and spent two weeks in New York. There Elder Bourdeau performed the marriage ceremony for Elder Loughborough and Margaret A. Newman (Maggie). The two families sailed from New York, went by train across the Isthmus of Panama, and then sailed on up to San Francisco. Little Delmer was about the only one who did not get sea-sick. He was too busy looking around at all the new things!

The Loughborough's were delighted with a visit from James and Ellen White in September of 1872, at their home in Santa Rosa. The Whites stayed in their home while helping at campmeeting. Ellen White described their home, "It is very convenient; has large bedrooms and good chambers for a story-and-a-half house. We are heartily welcome here . . . . The two seem very happy together." Letter 17, 1872. (Quoted in *E.G.White: The Progressive Years.)*

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J. N. LOUGHBOROUGH

HOW A DREAM CHANGED HIS LIFE

1832-1924

By Dr. Ray Foster

After painting houses all day, the young advent preacher couldn't sleep. He tossed and turned. As he dreamed, the face of an earnest preacher was indelibly impressed upon his mind. What did he dream? Why? How would this dream prepare the way for an experience that would completely change his life and redirect him into years of devoted labor in the Seventh-day Adventist Church? How would this young preacher impact the spread of the third angel's message?

The dreamer was John Norton Loughborough, He had been born January 26, 1832 in Victor, New York. His father was a local Methodist preacher who died seven years after John was born, leaving the family in poverty. John was then cared for by his godly grandfather who always had morning and evening worship. A vivid childhood impression left on young Loughborough's mind was seeing his grandfather on numerous occasions rising from prayer, his face bathed with tears, under a sense of God's presence. His grandfather spent an hour in private Bible study and prayer morning and evening. "Johnny," as he was called as a boy, often heard his grandfather praying for him by name. The faithfulness of this man of God gave influence to his prayers and Bible reading in worship. The family responded to the Advent message when it was preached the winter of 1843-1844. Young Loughborough was 12 years old at the time of the great disappointment.

John attended a good district school while living with his grandfather. At age 15 he went to live with his brother to learn the carriage-making business. After seven months his brother closed the shop, which ended his apprenticeship and allowed him to attend a local, advanced school.

In May, 1848, Loughborough heard a stirring Advent sermon and was convinced that he was a sinner. After a fearful struggle in his mind to decide between following God all the way, and pursuing worldly ambitions, he gave his heart to the Lord. He left the advanced school and hired himself out as an apprentice in a blacksmith shop to learn carriage ironing. In his spare time young Loughborough studied the Bible and prayed. Blacksmithing and shoeing canal horses was taxing work for someone as small of statue as he. These difficulties combined with malaria to force him to stop blacksmithing and go to preaching.

With a dollar in his pocket, donated clothing that did not fit, and a prayer in his heart, John set off to preach about the soon-coming Saviour who meant so much to him. His brother gave him five dollars worth of tracts to sell, and an Adventist friend gave him three dollars to help him on his way. In a community about 18 miles away, he found a room with a friendly family, secured the use of a Baptist church for a series of lectures and on the evening of January 2, 1849, gave his first discourse. He was not quite 17 years old. The house was well filled and John handled his subject with ease and clarity. The second evening, at the end of the meeting, the pastor announced before a crowded house that this would be the last meeting. A singing school would be starting the following evening. A man in the audience quickly stood up, and intimating that the minister had arranged the singing school for the purpose of shutting out the Adventist meeting, he invited the boy preacher to come and preach in the schoolhouse in his district. Loughborough held five lectures in that school-

house. This is how he began a preaching career that lasted seventy years.

For a time John worked with an older minister to get experience. During the summer of 1849 he worked in his brother's carriage shop, and the next winter returned to preaching. For three and a half years he painted houses five or six days a week in order to support himself and preached on Sunday. Later, he sold patent sash locks and on Sundays preached wherever his business took him. He was married to his first wife, Mary, in 1851.

One Sunday while he was at home in Rochester, New York, he attended an Advent meeting where J. B. Cook, in speaking on the Sabbath question, engaged in a tirade against Mr. and Mrs. James White. Loughborough had never heard of these people, and was led to inquire as to their beliefs and teachings. In the meantime he became very interested in the sanctuary question that the Sunday-observing Adventist group where he was a member was studying. On learning that two members of this group had begun keeping the seventh-day Sabbath, he became much concerned and prayed over their case. That night he had the dream mentioned earlier.

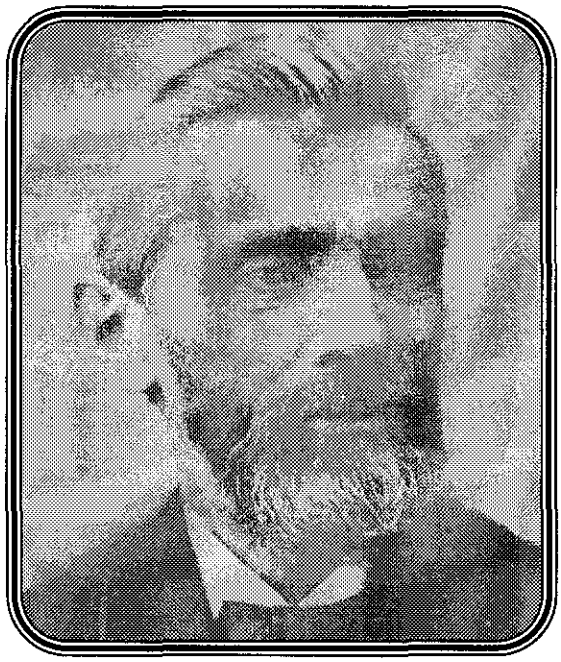
He dreamed he was at an Advent meeting. His fellow workers were in a dingy room, ill-ventilated, poorly lighted, and dirty. Confusion and discouragement reigned. Their talk was as dark spiritually as the room was dark physically. A door opened into a larger room. The larger room was well ventilated, light, clean, and inviting. A chart hung on the wall, and a tall man stood by it explaining the sanctuary and other questions about which Loughborough had been studying. Loughborough arose, saying: "I am going to get out of this. I am going into that other room." His brethren sought to keep him from entering the larger room of light. When entreaty did not avail, they began to threaten him and heap abuse and ridicule on him. Entering the larger room, he found among others, the members of his congregation who had begun keeping the Sabbath. The people in this large room seemed happy and were rejoicing in the study of their Bibles, which were in their hands. He began to meditate on the difference between the two rooms, and awoke, deeply impressed that he would soon see great light on some of the questions which had troubled him.

continued on page six

TIME LINE

1832	January 26, J.N.L. was born.
1839	Loughborough's father died
1843	John went to live with his grandfather.
1844	October 22, The Great Disappointment.
1847	He was apprenticed in the carriage making business with his brother.
1848	J. N. L. converted, worked as blacksmith while studying the Scriptures.
1849	He began his preaching career at age 17.
1851	He and Mary Walker were married.
1852	Dreamed about J. N. Andrews and was converted to Seventh-day Adventist beliefs.
1856	J. N. Lent to Waukon, Iowa. That winter, E.G.White went to call him back to preach.
1858	Daughter, Teresa was born.
1860	Daughter, Teresa died.
1864	Son Delmer was born.
1867	Wife, Mary, died after childbirth with twins. One twin survived and was named Mary.
1868	J.N.L. married 2nd wife, Maggie Newman, and pioneered in California with D. T. Bordeau.
1872	Loughboroughs lived in Santa Rosa, CA.
1875	Maggie got tuberculosis, died. J. N. L. married third wife, Anna M. Driscol.
1878	Called to work in England and to give his faithful witness of God's leading in SDA past.
1881	Returned to America for G.C. Returned to England to train his own son and daughter to work there when he and his wife would return to USA.
1890	Again, called to stand "firmly for the testimonies". Began writing *Rise and Progress of the Third Angel's Message.*
1892	Book *Rise and Progress of the Third Angel's Message* published.
1903	E. G. White recommended republication of the record of God's leading in the past.
1908	Traveled around the world giving a faithful eyewitness to God's leading in the past.
1924	Died at St. Helena Sanitarium, April 7.

continued from page five



J. N. LOUGHBOROUGH

Light was not long in coming. On September 25 and 26, 1852, the Sabbath-keepers held a conference in Rochester, and one of Loughborough's group proposed that they attend the meeting. When challenged that he should go to get back his members who had joined the Sabbath keeping group, because "they give chance to speak in their meetings," Loughborough agreed to go. He selected texts with which to prove that the law was abolished, and went to the meeting.

Looking around the room, he saw the same chart that he had seen in his dream. Standing next to the chart was J. N. Andrews, the man in his dream.

Soon, Andrews, in a calm, solemn manner, began examining the Scriptures that supposedly teach the law was abolished. He took up the identical texts Loughborough had selected, and so thoroughly refuted the arguments the latter had in mind that he was left with nothing to say. Instead of speaking against the principles laid down, he left convinced that these people had important truth which he had not yet received.

Thus J. N. Loughborough heard the third angel's message for the first time. His brethren, upon learning that he was determined to investigate the Sabbath question, did just as he had dreamed they would do. They resorted to ridicule, unkind criticism, and abuse. This only increased his faith. From that time forward he did not work on the Sabbath. In October, 1852, after three weeks of careful and prayerful study he publicly took his stand for the Sabbath.

The first Sabbath J. N. Loughborough kept, he was introduced to Ellen and James White. Mrs. White had a vision that Sabbath which lasted one hour and 20 minutes. At the close of the vision, she told Loughborough some things about himself that he had never told anyone. This no doubt had an influence on him. All of the rest of his life Loughborough was a firm believer in the Spirit of Prophecy.

Prior to accepting the Sabbath, Loughborough had made a good living for himself and his wife selling sash locks. After accepting the Sabbath he felt convicted to go into the ministry of the Word full-time. He tried to evade the conviction instead by throwing himself full-time into his business and supporting the cause with his earnings. Where previously he had good sales, after that decision, he seemed unable to make enough sales to cover his travel expenses. With persistence he soon had used up his savings. As financial failure increased so did the conviction that he should be preaching the word.

About the middle of December, Loughborough was down to only a three-cent piece. He attended Sabbath meetings much discouraged. Mrs. White was taken off in vision. When she came out of vision, she told Loughborough the reason for his cloud of discouragement was that he was resisting the call of God. After earnest prayer he decided that if the Lord would open the way, he would go and preach. Peace came to him after he made that decision. Immediately, the way was opened financially for John Loughborough to enter full-time into the ministry.

The next Sabbath, a general meeting was held for the Sabbath-keeping Adventists. Mrs. White was taken off in vision and shown that he had made the correct decision. Meanwhile, Hiram Edson, who lived some 40 miles from Rochester, where the Whites and Loughborough were, was impressed that he should go to Rochester. He went to his barn to pray, and the conviction was still stronger that he had to go to Rochester. At the close of the Sabbath, he took a train to Rochester arriving after the evening meeting. He told James White of his impressions asking, "What do you want of me here in Rochester?" James White replied. "We want you to take Brother Loughborough and go with my horse, Old Charley, and the carriage and take him over your field in southwestern New York and

Loughborough did for the Seventh-day Adventist Church for nearly three quarters of a century.

Loughborough had more dreams that directed him. Just prior to attending the General Conference session in Battle Creek, Michigan in 1868, he had twenty dreams about working in California. James White asked if anyone felt impressed to go to California to work. Loughborough spoke up and offered to go. D. T. Bourdeau also stood up and said that he and Mrs. Bourdeau had sold all of their earthly possessions before coming to the General Conference, being impressed that the Lord was going to send them to some faraway place. They were prepared and would be free to go with Loughborough. Loughborough worked in California for ten years, before accepting a call to Europe in 1878.

His many and varied experiences are left on record for us in several books. He wrote his autobiography entitled, "Miracles in My Life" which cover the highlights of his experiences both in the USA and in Europe working for the Lord.

At the age of 76, in 1908, he travelled around the world, 30,000 miles by water and 60,000 miles on land, visiting the principal centers of work of the Seventh-day Adventist church. This was his last missionary journey in the cause of the Lord he loved so well.

His last years were spent first, at the home of his daughter in Lodi, California until she and her husband were called to Washington, D.C. Because of failing health Elder Loughborough spent his last years in the St. Helena Sanitarium, where he peacefully passed away April 7, 1924 at the age of 92. Proverbs 10:7, "The memory of the just [is] blessed," is a verse that truly describes the life and experiences of John Norton Loughborough. ◆

Sources:
—*Founders of the Message*, Dick, Review and Herald Publishing Association, 1938
—*Ellen White, The Early Years 1826-1862*, A. L. White, RHPA, 1985.

Read about **Uriah Smith** in the next issue of *Lest We Forget.*

J. N. LOUGHBOROUGH & HIS FAMILY

concluded from page three

In 1874, Maggie got tuberculosis from a patient she had cared for in her home. Her sister came out from the East to help care for her. Maggie didn't want to miss out on the Yountville meetings, so they pitched a tent for her and her sister at the back of the main tent where they could listen to the services. Her heart rejoiced at the providence of the Lord in forwarding His work. She passed away peacefully on March 24, 1875.

ANNA AND THE LATTER YEARS

Later that year, Elder James White performed the marriage ceremony of Elder Loughborough and Anna Driscol, who was the secretary-treasurer of the Pacific Press. Three years later, he wrote Anna in Oakland advising her to leave the sale of their things to Providence. If sold, it was evidence the Lord wanted them to go to England. Just a day or so later, a man bought everything from them except their books and clothes.

The General Conference in October,1878, sent Loughborough and his wife to establish a mission in England. They were to sail on the ship "Homer" of the Warren line, but the captain denied them passage. So they sailed on the "Nevada" the next day and had a uneventful voyage. The ship "Homer" was lost at sea and never seen again. God had providentially spared the Loughboroughs to continue laboring in England.

In 1881, Elder Loughborough returned to America to attend the General Conference, and was asked to take a group of workers back to England to train to take his place, so he could again return to the States. His own son and daughter were among those who accompanied him back to England. Leaving them to carry on, he returned to the States in 1883.

Elder Loughborough lived longer than his third wife, Annie, to be 92 years. ◆

Sources:
—Dick, Everett, *Founders of the Message*, 1938, RHPA.
—Loughborough, J. N., *Miracles in My Life*, 1987, Edited by Adriel Chilson, Leaves-Of-Autumn Books, Inc., pp. 67, 69, 92.
—Robinson, Ella M., *Lighter of Gospel Fires: J.N. Loughborough*, 1954, PPPA.
—White, Arthur L., *Ellen G. White: The Early Years: 1827-1862*, 1985, pp. 411, 427, 431 and *The Progressive Years: 1862-1876*, RHPA, 1986, pp. 176, 357.

J. N. LOUGHBOROUGH & HIS FAMILY

by Frances Foster

Elder J. N. Loughborough grew up in a loving and religious home with two older and two younger brothers and sisters. His earliest memories were of the family gathering before breakfast and after supper for worship in their large kitchen. Father would explain the reading of the Scriptures so the little ones could understand. Even the hired workmen were there for family worships. Heaven was made real, and seeds were sown in little John's mind and heart that took root. When John was under two years of age, his father told a friend that John was going to help sound the gospel trumpet.

His grandfather and father were "preachers" in the local Methodist Episcopal Church where they helped raise up a company of believers and erect a church building. The younger members of the family attended church regularly with their parents, except on cold, windy days. Mother Loughborough was not very strong and couldn't take them to church then. Instead, they stayed at home and played "church." John always did the praying and preaching!

When John was seven years old, his father, 36 years of age, died from typhoid fever. John went to live with his Grandfather on the farm where he found plenty to do helping his aunt and the hired man. The example of true Christianity he saw in his Grandfather—"Love your enemies, do good to them which hate you,"—made a keen impression on his young mind.

In 1843, Evangelist James Barry preached the Advent message to them, and they accepted the truth about Christ's soon coming. John helped share with neighbors *The Signs of the Times* and *The Midnight Cry*, to which Grandfather subscribed. Because of their new beliefs, they were disfellowshipped from the Methodist Church. This only increased John's desire to become a deep student of the Bible.

MARY AND EARLY YEARS

In 1851, at age 20, John married Mary Walker. She was a committed Christian woman, an attentive companion, cheerful in distress, and always willing to put her plans aside in order to fit in with her husband's needs and plans. They settled in the city of Rochester, New York, where he painted houses to support themselves. When he learned and accepted the third angel's message, Mary accepted the truth with her husband.

continued on page three

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ERRATA:

We regret a line was omitted from the final paragraph on page 6 of *Lest We Forget*, Vol.6:4 which featured J. N. Loughborough.

It should have read:

"... At the close of the Sabbath, he took a train to Rochester arriving after the evening meeting. He told James White of his impressions asking, "What do you want of me here in Rochester?" James White replied. "We want you to take Brother Loughborough and go with my horse, Old Charley, and the carriage and take him over your field in southwestern New York and **Pennsylvania." Thus began the work that...** "

The words in bold were omitted. Thank you for correcting this error in your issue of *Lest We Forget.*

The Editorial Staff